THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (GALATIANS 1: 8).

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BRITAIN'S CRUSADE AGAINST THE MORMONS.

IN THE May 1st issue of *The Druid*, a newspaper published at Pittsburgh, Pennsylvania, U. S. A., there appeared the following article, written by Mr. John Morgan, a resident of Castle Gate, Utah, and a non-"Mormon":

Many readers of *The Druid* are aware that there has been a renewal of the agitation against missionaries and adherents of the Mormon Church in Great Britain, fostered more or less by the "yellow press," though some newspapers of repute, such as the *Daily Express*, and other independent journals in Britain, including the *Sunday Chronicle*, have lent or rather opened their columns to this crusade, but, so far as I am aware, have published no editorials on the subject. Two notorious lady journalists, who for barefaced falsehoods and vile slander, have "Limehouse" beaten to a frazzle, are the main agitators. They are Violet Quirk and Winifred Graham. Any person putting any credence in the sorry stuff peddled by those two ought to be railroaded to the nearest asylum. Here we have rare specimens of the female "Baron Munchausens," and, in this case, it is true "that the female of the species is the more deadly." The original Munchausen, however, wrote and told "tall ones" to amuse and not to hurt anyone, but these modern females have written to hurt, abuse, slander and vilify not only a church, but one of the best States in the Union. I can only deal with one or two features, as I recall them from memory. I hold no brief for the Mormons, as they are capable of defending themselves in any argument or controversy, but no heed would be taken of a Mormon if he attempted to defend himself from such false accusations. Ap Rambler is not a Mormon, nor does he ever intend to identify himself with this peculiar sect, for he simply cannot swallow the

statements made anent the Prophet Joseph Smith, founder of this church. Mormons, however, can, and I will testify to this, that they are sincere in their belief; but when newspaper writers, who, evidently, by their outpourings of hot air, know no more about Mormons in general, and Utah in particular, than does the average Hottentot of the canals of Mars, and wind up by vilifying these people and the State, then it gets "my goat" good and hard, and what sense of fair play I have simply impels me, to stand as it were, in the breach and do what I can to refute such slanderous falsehoods. Utah can hold her head up as proudly as any sister State in the Union. If any other State excells her in any virtue, then "I'm from Missouri." I have lived in it eighteen years and do not intend to stay quiet when vile falsehoods are leveled at her citizens.

One of the statements made is that women are enticed over here to become plural wives of Mormon elders and missionaries. Any one who knows next to nothing knows that polygamy is and has been a dead issue in Utah for over twenty years. It is perfectly true that when cornered Mormons will uphold it and will quote the Scriptures in defense of it; but on honest inquiry I have found out that it was not "lust of the flesh" that impelled many old Mormon pioneers to enter into polygamy, and even in those old days, when this was practised, it is questionable if ten per cent of the Mormons entered into it. Why, both of these ladies write as if the majority of Mormons in Utah had harems, where their wives had to slave like oxen on a farm to keep their lords and masters in luxury. The blithering idiots are wasting their time writing such nonsense. If they are so positive of it, they ought to communicate at once with our Uncle Sam, who would be delighted to get information of that sort, so that he could run the Utah Sultans to earth. "Why," ask others, "do these thrice-cursed Utah missionaries try to proselyte our women?" Well, what of it? Let us grant that. Is there anything sinful or criminal in it? Not to my knowledge. Is it not a fact that a woman is more spiritual and more easily influenced by religious appeals than mere man? Hence the missionaries are only attacking what is known as the weakest line of resistance. Why, eaton pawb, years ago in Wales I once attended a church defense meeting addressed by either the Dean or Bishop of St. Asaph. He told with glee of the successful results of their proselyting activities among women attending Welsh Non-conformist churches. "Let us get the women first," he said, "then the men will soon follow." Now, in all fairness, is it a virtue for Episcopalians to try and proselyte women professing another faith, and a heinous crime for Mormons to do likewise? Think it over.

Then one of these ladies wrote of missionaries sent over by the church with their pockets full of money. In the first place, missionaries are not paid for their services, and, secondly, few

only possess means. To go on missions means a great financial sacrifice, either to themselves or to their parents or families. All the church does for them is to provide for their return passage home from their various fields of labor. All missionaries may not be saints, as there may possibly be some rapscallions among them. However, there are black sheep in every fold. We do not blame the whole for the sins of the few. Let us, therefore, be honest and apply the same principle to the Mormons. Even among the select few, the original twelve that were gathered in by the Nazarene, there was one who proved utterly unworthy of the trust placed in him.

Again, in their letters both these young ladies referred to the system the Mormons use to support their church, namely, by tithing, each member voluntarily contributing ten per cent of his income towards the support of the Church, and condemn the church authorities for not publishing a balance sheet. This is perfectly true, and it seems odd to me. However, all Mormons of good standing—those who have paid their tithings—have the privilege of examining the books. I will grant this will not help them very much, as it takes an experienced accountant to understand book-keeping; but, really, as long as those who pay their tithes are satisfied with it, I fail to see where either you, I, Miss Graham, Miss Quirk or any pussyfoot should worry about it, as they do not ask us to contribute anything towards the support of the church. Even their own adherents are not compelled to do so, as it is a purely voluntary offering. Undoubtedly these two lady journalists are in sympathy with the vogue of tithing, as practiced in the Established Church in England and Wales, where many Nonconformists who rent land have to pay tithes to support a church of which they are not members. It is marvelous how generous some folks can be with other people's money, especially when they can dig into the pockets of folks who profess a different creed to support their particular church, leaving their own pockets intact. No, fair play to the Mormons, they ask for support from no outsiders and collect tithes only from their own adherents.

The Mormon Church is the dominant church in Utah, Idaho, and of Wyoming and Nevada, but there is nothing aggressive, domineering or arrogant about it or their members. To see that in perfection one will have to cross the pond, to where the above-mentioned ladies reside, especially rural districts of England, where the Established Church is supreme and Nonconformity weak. What arrogant upstarts some of the clergy are, and the supreme contempt with which they look down on their Nonconformist brethren. It is to be hoped that the Nonconformists of both Wales and England will hold themselves aloof from this Mormon baiting and leave this sorry business to the clericals of the Established Church. A state church always was and ever

will be more or less arrogant, and we must remember that in days of yore they chased our Nonconformist forefathers from pillar to post, uttering slanderous lies about them, almost in the same manner as some of them treat the Mormon missionaries to-day.

In a recent address by the Rev. D. H. Giffith, Archdeacon of Monmouth, at a public meeting largely attended by women at Newport (Mon.), among other things he said: "When cowboys see Mormons they shoot them at sight." Maybe the reverend gentleman was under the impression that the Mormons had horns growing out of their heads, like deer, so that they will have some distinguishing mark that will denote they are of that peculiar faith. When supposedly educated persons like the above-mentioned archdeacon utter such silly rubbish like that about the Mormons, and most of the tales spread about them are equally silly, is it not time to take stock of this agitation and judge it at its true worth? If they have no better stuff than that to print in order to combat Mormonism, then I am sorry for them, and hold it's high time they drew down the curtains over a lost cause. Many folk in Britain, influenced by these silly stories about the Mormons, have appealed to the Home Secretary to have the Mormon missionaries expelled from England. That move inspired me, in the interest of fair play, to write a long letter to the Right Hon. Edward Shortt. K. C., the Home Secretary, in which I refuted those statements, I also naming among others Col. T. H. Parry, D. S. O., M. P. for Flint county, who can verify that the writer is no Mormon, but was and is a believer in the tenets of the Welsh Calvinistic Church. The idea that women are treated like slaves in Utah is preposterous! My testimony is that women are held in higher esteem and treated with greater respect in Utah than in either England or Wales. Utah was one of the first States in the Union to grant equal suffrage to women. No State in the Union has a superior system of public schools, and but few are equal to her in that respect.

Nowhere in this article have I commented favorably or unfavorably on the theological doctrines of the Mormon Church. My mind is open on that point. All that I have done has been to refute falsehoods in the interests of fair play. If any have anything serious or otherwise to say about the Mormons, let them say it; but first of all, let them make sure that there is some element of truth in their assertions. Let tolerance and not bigotry prevail. Abuse and invective are not arguments, and when folks sink to such methods it is an open acknowledgment to all independent thinking folk that they are beaten in the controversy.

Similar misstatements anent the Mormons have been made by some persons who ought to know differently in the Eastern States. Several members of the ministerial association absolutely disgraced themselves by the intolerant, bigoted, savage, un-Christian and certainly ungentlemanly manner in which they

attacked Dr. Talmage and other Mormon visitors in a convention in Pittsburgh some twelve or eighteen months ago. Personally, I have attended many Mormon meetings, and in the main have heard nothing that would offend persons holding adverse religious opinions. Fair play to them, even in those places where they are dominant and in the majority, there is no intolerance or hatred towards those holding religious doctrines not coinciding with their own. We get on very well together in this State, both Mormon and Gentile. So I, a Gentile, appeal especially to Welsh and Welsh-American folks to disassociate themselves at once from those who wish to use "hooligan" methods in combating Mormonism, as such intolerance and bigotry savor more of the dark and cruel middle ages than of this enlightened twentieth century. If those who do oppose them have, in their opinion, substantial reasons for opposing Mormon doctrines, then do so in an intelligent and decorous manner, even if in the enthusiasm of the zeal for their cause they somehow or other forget that they are Christians, then let them try and not forget that they are gentlemen.

THE MESSAGE OF "MORMONISM."

President Charles W. Penrose presided and Elder B. H. Roberts was the speaker at the Tabernacle, Salt Lake City, Sunday afternoon, the 21st ult. The invocation was by Elder Rodney Badger, and Elder George H. Wallace, of the Ensign stake, pronounced the benediction. Professor J. J. McClellan was at the organ console and Professor A. C. Lund directed the choir.

The services began with the congregation and choir singing the hymn "O ye mountains high," after which the choir sang an anthem.

President Penrose, in announcing Elder Roberts as the speaker, informed the congregation that he had lately been called to preside over the Eastern States mission and expected to leave within a very short time.

Elder Roberts said it is truly a pleasure to meet with the saints in the Tabernacle. He declared he was grateful for the appointment he had received, but said he was fearful that his friends may be disappointed in what he would be able to accomplish. It is with a most humble spirit, he said, that he undertakes this work. He said he realized it is a great work as the mission includes twelve states and the District of Columbia, with a population of thirty-three million.

It is a question, Elder Roberts said, what kind of message should be taken to a nation such as this; a nation most enlightened, a nation in the vanguard of progress, one that has doubtless reached the crest of civilization. "The responsibility," he declared, "is

most appalling. But these people need a message, for there is still a great field for enlightenment. When one thinks of that great war which involved most all Christian nations and the failure afterwards to gain a lasting peace, it does indeed seem there has been an unaccountable postponement of that peace proclaimed by the Savior.

"When all these things are taken into consideration it can plainly be seen there is still need of light and truth.

"I have become convinced that what the world needs is not the wisdom of man, but the wisdom of God. And to carry this message becomes our duty.

"One of the things that will go farthest in setting the world right is to promote a belief in God.

"The Scriptures teach us the personality of God. God was manifest in the flesh, the same as in the spirit, in the personality of Jesus Christ.

"This was God's revelation to the world. Though there may be many who profess a knowledge of the Scripture, there has been a wide departure and men have taught that God is not a personage but a spirit.

"Here stand the people of the world confused as to these two conceptions. One a personage and the other a widely diffused personality that fills all space.

"A revelation through Joseph Smith gave us to understand that the spirit which is everywhere present is the light of Christ which proceeds from the presence of God to fill the immensity of space, so that we may hold to the personality of Christ and at the same time believe in the light of Christ.

"This is the message that 'Mormonism' has for the world, a reconciliation of those two conceptions."

Elder Roberts said he had delved into all classes of theology, but had failed to find a clear, definite statement of the purposes of God.

"While one may hear a multitude of voices say 'lo here' and 'lo there,'" he said, "you will not find one authoritative statement of the purpose of God in the creation of this earth.

"'Mormonism' has a message on this subject so strong that it cannot easily be broken and one that is easily understood, the purpose being to have man gain eternal life, that the individual may have a fullness of joy, and that he may return to the presence of God.

"Our mortal life was brought to pass that there may be a union of spirit and element, that progress may be made up the great highway of God into his everlasting presence.

"Man's spiritual life depends upon his union with God. It was the breaking of this union which brought about the spiritual death of man.

"There is also another message we have for this country. God has decreed that this is a land of promise, but whosoever shall

possess it shall serve God, and if they do not do this they shall be swept off.

"This is the message, and is it not worth while to engage in a work that will bring this nation unto repentance and save it from the destruction which has been predicted if it hearkens not unto the word of God?

"It is a great responsibility, but we must deliver the message or stand condemned before God. God give us strength and courage to perform this labor."

After the conclusion of Elder Roberts' address the services were concluded by the choir singing the anthem "Behold the Son of Glory."—*Deseret News.*

IN REMEMBRANCE.

I HOLD three days, dear heart, in store,
They treasured are with no regret,
And one I count all other days before—
The day we met.

And after—in a garden fair,
Beside the sundial of our tryst
You held me close, caressing hands and hair—
The day we kissed.

The summer passed, and autumn fell
With falling leaves, and skies that paled,
I watched you go—a lonely sentinel—
The day you sailed.

Yet hope beats high, and faith is strong,
Though eyes may smart, and tears may burn,
Some morning I shall meet you with a song—
When you return.

W. F. CHAMBERS.

COMPELLING INFLUENCES.—"There is a sense in which truth may be said to be coercive, in the case where a man, in the course of God's providential dealing with him, is shut up to only two alternatives, and the issue between light and darkness is so clearly set that there is no evading it. The Prodigal in Christ's parable is a good instance. For a long time he 'resisted the truth in unrighteousness,' but when he was reduced to extremity, to loneliness, penury, and the swine-trough, then truth laid its irresistible contrast upon him, and 'he came to himself,' and to his father. Experience brought him to a point where truth would take no denial. There was in a sense only one way left, the way home; and yet it had to be his own choice, he had to say, 'I will arise and go.' Sooner or later, in this way, by the reduction of alternatives, a man can be brought face to face with truth and love in such a way that he can do naught else but choose the truth."—NORMAN L. ROBINSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JUNE 22, 1922.

EDITORIAL:

ONE GOSPEL—MANY DISPENSATIONS.

THERE is only one Gospel. There never has been but one, and there never will be another. It is the Everlasting Gospel, the same yesterday, to-day and forever. In order to comprehend it, one must extend his survey of the subject far beyond the nineteenth and twentieth centuries—far beyond even the beginning of the Christian era. He must not confine his calculations to any particular section of human history. More than one Gospel dispensation is to be reckoned with in studying out this great problem of the ages. The student must grasp the idea of a series of such dispensations, inter-related and connected like the links of a mighty chain, extending from the morning of Creation down to the end of Time.

The Everlasting Gospel does not belie its name. It is not of any one place, nor of any one period. Stretching from eternity to eternity, it encompasses past, present and future in its all-embracing fold. "Mormonism," so-called, stands for the Gospel's restoration in latter-days—the Dispensation of the Fulness of Times. But that is not all. It stands for the Gospel itself in all the dispensations, as those periods are termed during which God, from the beginning, has opened the heavens, spoken to man, and revealed to him these saving principles and powers.

The Gospel was not intended for a mere portion of the human family. It is not for any class, to the exclusion of other classes. It is for all men, and was made simple and plain so that all might understand it, that its appeal might be universal. No creed comprehensible only to a few, no religion that mystifies the many, can by any possibility represent Him who died that the whole world might live.

There is but one Saviour, as there is but one plan of salvation. Yet that Saviour has many servants—saviours in a subordinate sense—and his saving plan encompasses many truths, apportioned to the several branches of the human race, in measure large or small, according to their capacity to receive, their willingness to obey, and their ability to wisely use the knowledge meted out to them.

All down the ages men bearing the priesthood, men fully quali-

fied to represent Deity, have officiated for Him and ministered for the salvation of mankind. And other good and great spirits, not holding that divine authority, but imbued with a desire to benefit and uplift their fellows, have been sent by Providence into different nations, to give them, not the fulness of the Gospel, but that measure of truth and light that they could appreciate and put to proper use.

Sublimest things are the simplest. This is pre-eminently true of the Gospel, the simple, sublime Story of God. A child can comprehend it, and at the same time it is capable of taxing to the limit the powers of the highest human intellect. It is the profoundest system of philosophy that the world has ever known, the grandest poem that divine genius ever created. All true principles of knowledge are parts of it—broken off fragments of this Rock of Ages—springs flowing from this ancient Source of heavenly wisdom and intelligence. The true teachings of the pagan sages, such as Socrates, Confucius, and others, are but portions of the Everlasting Gospel, pools caught in the hollows and clefts of Time, when the great flood of Truth, during one or more of its earthly visitations, swept by on its way back to the Eternal Ocean. Who knows not this, knows not the Gospel.

Every form of faith that has benefited its believers must have possessed at some time a portion of divine truth. That is what perpetuated it—not the errors associated therewith. These are the cobwebs and dust, the accumulated rubbish of false tradition, in which the jewel was wholly or partly hidden. Every creed, Christian or Pagan, that has proved a real blessing to its votaries, is as a cistern holding within it waters once wholesome and pure, waters that fell originally from Heaven in one of those grand spiritual showers called dispensations of the Gospel, when the flood-gates of Eternity were lifted, that the world might be refreshed.

But waters of religion, like the waters of nature, will lose their sweetness if separated too far or too long from their fountain-head. They will become stagnant and unwholesome, like the drink carried by the poor Arab in his leathern bottle from the sparkling spring in the desert to the distant palace of the Caliph, who magnanimously rewarded the giver, not for the rank draught presented for his acceptance, but for the goodness of his motive, the sincerity of his soul.

Man's proneness to depart from God and to mix with the clear precepts of divine truth his own muddy imaginings, has made necessary more than one restoration of the pure and primal Religion. The Gospel did not make its first appearance on this planet at the time of the Saviour's crucifixion. While it seemed a new thing to that generation, who were "astonished at his doctrine," in reality it was older than all the ages, older than Earth itself. Originating in the heavens before the world was formed, it had

been revealed to man in a series of dispensations, beginning with Adam and extending down to Christ.

Revelation is silent as to the number of the Gospel dispensations, but according to Joseph Smith the book with seven seals seen by the Apostle John in his vision on Patmos, represents "the revealed will, mysteries, and works of God—the hidden things of his economy concerning this earth during the seven thousand years of its continuance or its temporal existence." These seven millenniums are as seven great days, each of a thousand years, given to Mother Earth as the period of her mortal pilgrimage. Whether or not they are identical with the Gospel dispensations, it is interesting to think of them as covering the same ground in general, as extending through the same vast stretch of duration. The dispensations represent God's special dealings with man, from the beginning down to the end of the world. They are symbolical and prophetic, each preparing the way before its successor, and all pointing forward to a mighty and wonderful Consummation, the long-heralded era of restitution, when "that which is perfect shall come," and "that which is in part shall be done away," when the Gospel dispensations shall all be gathered into one—the Eternal Present, God's great To-day, wherein is neither past nor future.

O. F. W.

MINUTES OF THE LONDON CONFERENCE.

An exceptionally interesting conference was that which convened at "Deseret," South Tottenham, London, on Sunday, the 11th inst. The visitors from the mission headquarters were President Orson F. Whitney, Sister Mary Wells Whitney, and Elder William A. Morton. President Herbert Savage and all the elders of the London conference were also in attendance.

Three sessions were held in the commodious assembly room, and all were well attended, the fine weather making it possible for all the branches of the conference to be well represented.

The morning session, which opened at 11 o'clock, was devoted almost entirely to Sunday-school exercises, following the administration of the Sacrament. Charles Whitelock, of the Stratford branch, recited the 121st Psalm, and the Holloway Sunday-school sang "Dare to be a Daniel." The first section of the Doctrine and Covenants was repeated from memory by Nellie Webb, of Watford, and a chorus from the Hammersmith branch sang "Daughter of Zion." Frank Seaich, of the North London branch, sketched the journey of Lehi from Jerusalem to the Promised Land; and the Articles of Faith were then given in concert by three boys, members of the Holloway branch. Six sisters of the North London branch sang "An angel from on high," and the third chapter of Malachi was read by two sisters from St. Albans. A few remarks

by President Savage, followed by benediction from Elder K. E. Coombs, brought the session to a close.

There was quite an increase in the attendance at the afternoon session, and the following-named elders addressed the congregation, narrating missionary experiences and faith-promoting incidents: William Little, Horace L. Richards, Kenneth E. Coombs, Robert E. Griffiths, Frank Armstrong, Andre Anastasion, and Guy A. Poulsen. The rest of the time was given to President Ralph J. Pugh, of the Hammersmith branch. Sister Mary Wells Whitney, Sister Elizabeth K. Poulsen, and Elder William A. Morton, and the remarks were all of a spirited and interesting character. Benediction was pronounced by Elder William T. Hawkes, of North London.

At the evening session the official count of the congregation was two hundred and forty-five, including a large number of investigators. After the opening exercises, which included the singing of "What was witnessed in the heavens?" by a chorus from South London, Sister Grace T. Pugh rendered in charming style two fine vocal selections.

President Whitney then took the stand, and for an hour and fifteen minutes held the undivided attention of the congregation. The silence at times was intense, and every eye was riveted on the speaker, as he discoursed upon his favorite theme, namely, the Everlasting Gospel, its origin, character and purpose, and its restoration in the latter days, to be preached to every nation, kindred, tongue and people, as a final witness to the world, and for the gathering of the house of Israel, preparatory to the coming of the Lord in his glory. The great doctrine of the final judgment, in which all men will be judged and rewarded according to their works, was dwelt upon in a manner that deeply impressed all present.

President Ralph J. Pugh sang a selection from the "Messiah," and the benediction was pronounced by Brother Samuel G. Frost. The conference was a most successful one, and was thoroughly enjoyed by all present.

HORACE W. SHURTLEFF, Clerk.

FAITH AND WORKS.

NEPHI ANDERSON.

SOMETIMES at a crisis in one's life, when sickness or other trying ordeal is at hand, one is told to have faith to meet and to overcome the trial. "Now, you must have faith," admonishes the solicitous friend, as if faith is something that may be had by the mere wishing or even the placing of one's mind intensely enough on the desire.

One might as well say "have power" to one who is weak, or "have knowledge" to one who is ignorant, or "have wisdom" to one who is imprudent, and expect power and knowledge and wisdom to come by the wish or the bidding. Power, whether of the mind or the heart or the physical body comes by a process of growth, promoted by the exercise of the functions by which power is formed and exerted. Knowledge and wisdom come by study, by thought, by the continuous play of the spirit of intelligence on the mind. It is a process of years, and not of the moment.

It would be just as reasonable to say to a shiftless, moneyless man, when he is in sore need of financial help, "have a bank account." Bank accounts are not obtained in that way. Bank accounts are the result of hard work, patient saving, and sacrifice. Usually, a bank account on which one may draw in case of emergency, means the curtailing of unnecessary expenditures and no wasteful habits on the part of the owner. It means a careful husbanding of resources for a period of years.

And so faith is likewise a growth, a slow, patiently-guarded process, better begun when the mind is young and plastic and the heart is free from the guile of later years. "The just shall live by faith," for the righteousness of God is revealed "from faith to faith." Faith is a gift from God, and no gift from that Giver comes by any other way than obedience to the law on which the blessing is predicated. "By works was faith made perfect," says the apostle. The wise man and the wise woman will, therefore, see to it that there is in the storehouse of the soul sufficient of faith by which to safely meet and to surmount any exigency of life.

ADMITTING YOUR IGNORANCE.

People seem to think that it injures their authority and standing to admit frankly that they have made a mistake, that their information was incomplete and that their calculations were incorrect. Teachers are possessed with this delusion. Ministers are led astray by it. Statesmen suffer from it. Parents constantly find that it vitiates their simple and natural relations with their children. They go miles round, evade, elude, palter and prevaricate, rather than say right out that they were wrong. They do not realize that what injures our characters and our usefulness more than anything else is to make a pretence of omniscience and have it exposed as only a pretence.

The truth is that nothing secures the confidence of all men so much as the humble, frank, free, straightforward admission of ignorance. The guide we trust is he who admits that our difficulties are his difficulties, and that, if he can see just a trifle further, it is only because he has toiled more arduously and has not

obscured his vision by any undue assurance of more ample view. There is nothing that we admire more than such humility in others; nothing that we are more reluctant to practise ourselves.

If the majority of us gave half the effort to remedying our ignorance that we give to concealing it, we should think more of ourselves, others would think more of us, and the world would be a more practicable place to live in.—*Great Thoughts.*

THINGS WORTH NOTING.

His Excellency V. Rolandi Ricci, Italian Ambassador to the United States, was a recent visitor in Salt Lake City. At a banquet given in his honor the Ambassador was given a hearty welcome and responded feelingly with expressions of appreciation and good will.

The startling declaration was made at Bristol police court a few days ago that there are over four hundred warrants out against Bristol husbands who have left their wives and children chargeable to the guardians. The position is becoming very serious from the ratepayers point of view.

An income of £2,000 a year for each tribesman is the prospect held out to the two thousand Osage Indians living on the Red Indian Reservation in Oklahoma. Oil, it is reported, has just been found on their territory, and with the permission of the United States Government, they are selling their lands near Tulsa to an oil company for nearly a million pounds down and a sixth of the profits on all the oil produced there. Thus it is estimated they will become the richest people in the world.

Mailing of Bible quotations to "Editors of every recognized publication in the United States," was begun on the 15th ult., by the Back-to-the-Bible Bureau of Cincinnati. The bureau is nonsectarian, its mailing being done free, financed by a group of men who believe that good citizenship is promoted by daily Bible readings. The plan is to extend to all papers, through a monthly publication called *Bible Thoughts*, containing a verse for each day of the month. The first verse in to-day's initial issue of *Bible Thoughts* is: "A morning prayer—Create in me a clean heart, O God: and renew a right spirit within me" (Psalms 51: 1).

A new stake, to be known as Mount Ogden Stake, was organized at a conference held in Ogden, on the 21st inst., with a membership of five thousand. President Heber J. Grant and Elder David O. McKay were in attendance. Robert I. Burton was chosen president; Joseph Ririe, first counselor; Joseph C. McFarlane, second counselor; Thomas A. Shreeve, stake clerk. President Grant announced that Elder John Watson, who has been connected with the Weber stake for many years, would act as ex-officio president to the Weber and South Ogden stakes. The same day the Weber stake was reorganized. George E. Browning was chosen president; Nathan A. Tanner, first counselor; Brigham H. Goddard, second counselor; Joseph H. Stimpson, stake clerk. The reorganizing of the stake resulted from the recent death of President Lewis W. Shurtleff.

FROM THE MISSION FIELD.

Arrivals and Appointments.—The following-named missionaries arrived in Liverpool per s.s. *Canada*, on June 12th, 1922, and were appointed as follows: William McKinley Oswald, of Salt Lake City, to labor in the Nottingham conference; Elvin Virgil Norton and Herman Carl Dehmel of Salt Lake City, Laray Hansen, Payson, Utah, Jack Brown Wright, Ogden, Utah, Eldred V. Robison, Fillmore, Utah, and John Mack, Rexburg, Idaho, to labor in the Swiss and German Mission.

Social.—Saturday evening, May 27th, a delightful social was given by the officers and members of the Sheffield Relief Society. Among those present were President and Sister Whitney, Elders J. Fred Pingree and David W. Goddard, of Liverpool; President J. W. Ernest Tomlinson, and all the traveling elders of the Sheffield conference. There was a choice program of songs and recitations. President Whitney entertained the company by telling some of his best jokes. The rest of the evening was spent in playing games.

Outing.—On Saturday, the 27th ult., the saints of the Mansfield branch, Nottingham conference, and a number of old friends enjoyed an outing at Thompson's Grove Park. After games and refreshments, a visit was paid to one of the beautiful homes and grounds nearby. Later a meeting was held in the park, and was addressed by President Joseph E. Wright, Elders Stevenson, Robinson and Taylor. At the close of the service a gentleman purchased a Book of Mormon, and requested that additional Church literature be sent him.

Farewell Testimonials.—Saturday evening, the 20th ult., the elders and saints of the Nottingham branch gave a farewell entertainment in honor of Elder Harold E. Brough, who had been honorably released as president of the Nottingham conference, to return home. A delightful program was rendered. President Joseph E. Wright spoke very highly of the splendid missionary work done by Elder Brough, and, on behalf of the members of the branch and friends, presented him with a non-winding clock. Elder Brough thanked the saints for the splendid testimonial, and for the loyal support they had given him during his ministry among them. All joined in singing "God be with you till we meet again," and Elder Abraham Noble pronounced the benediction. Another testimonial was tendered to ex-president Brough by the saints and friends of the Leicester branch.

On the 1st inst., at 30 Abbotsford Place, Glasgow, a farewell testimonial was given Brother Angus Carmichael, who left the following day for Toronto, Canada. A very enjoyable program

was rendered. Brother Edward Blake spoke of the sterling character of Brother Carmichael, and in behalf of the members and friends of the Glasgow branch presented him with a fine, leather suit case.

Branch Conferences.—The Coventry branch of the Birmingham conference held a very successful conference on Sunday, the 21st inst. President Edgar W. Jeffery, Elders Earl N. Palfreyman, Vernon W. Maughan, and William C. Thornley were in attendance and delivered instructive and inspiring Gospel discourses; Sunday-school Superintendent George E. Hunter also spoke. Much interest was manifested by both saints and investigators.

On Sunday, the 4th inst., a branch conference of three sessions was held at Oldham, Manchester conference. The initial service was devoted principally to Sunday-school exercises. Gospel discourses were delivered and impressive testimonies were borne by President Leo V. Worsley, Elders M. D. Clayson and Joseph A. Orgill.

A branch conference was held at Nuneaton, Birmingham conference, on the 28th ult. At the Priesthood meeting, held at 10 a.m., President William Seckington gave an encouraging report of branch activities during the past six months. President Jeffery exhorted all present to honor the Priesthood and to be diligent in serving the Lord. The major part of the afternoon session was devoted to Sunday-school exercises, at the close of which President Jeffery addressed the congregation. The speakers at the evening meeting were President Jeffery and Elder Tyler H. Barton. The assembly-room was filled to its capacity with saints, investigators and strangers.

Priesthood Meetings.—A Priesthood meeting was held in the Latter-day Saints' chapel at Sheffield, Sunday, the 28th ult. President Orson F. Whitney, Sister Mary Wells Whitney, Elders J. Fred Pingree, and David W. Goddard were present from Liverpool. There were also in attendance: President J. W. Ernest Tomlinson, all the traveling elders in the Sheffield conference, and twenty-eight officers of the auxiliary organizations. The reports showed a progressive spirit in all the branches. Services are held every Sunday evening for the deaf and dumb members of the Church at Barnsley, and are conducted by Elder James Benfell. The average attendance is sixteen. A highly illuminating address on Priesthood was delivered by President Whitney. A meeting of the traveling elders was held Monday morning, at which valuable instruction was given by President Whitney and Elder Pingree.

The usual monthly Priesthood meeting of the Norwich conference was held at Lowestoft, on the 27th ult. President William H. Wilson presided. The reports of the traveling elders were very

encouraging. Good counsel was given by the conference president. A number of the missionaries were assigned to new fields of labor.

Saturday afternoon, June 3rd, a Priesthood meeting was held at Burnley. President Orson F. Whitney, Elders William A. Morton and Elbert R. Curtis were in attendance, also President Harold H. Bennett, all the traveling elders in the Liverpool conference, and a number of the local Priesthood. It was an inspirational meeting, one long to be remembered. The missionaries were encouraged and strengthened by the addresses delivered by the visitors from Liverpool, and also by President Bennett.

DIED.

DUNN.—May 5th, 1922, at Warwick, Warwickshire, England, Nora Bingham Dunn, the little daughter of Brother and Sister Norman Dunn. Deceased was born July 28th, 1915, and blessed by President Hyrum M. Smith. Funeral services were held at the Kidderminster Cemetery, Wednesday, May 10th, and were conducted by conference president Edgar W. Jeffery, who delivered an appropriate address and also dedicated the grave.

PRICE.—May 7th, 1922, Sister Helen Price. Deceased was born at Rankley, Worcestershire, England, November 16th, 1841, and was baptized December 10th, 1874, at Birmingham. A funeral service was conducted by elders of the Church, at the home of her son, Samuel Price, at Spiers Lane, Quinton. Sister Price died a faithful Latter-day Saint. She is survived by two sons and two daughters.

WATTS.—May 10th, 1922, at Cardiff, South Wales, Brother James Watts, aged ninety-five years. Deceased was born August 11th, 1827, at Westdown, Devon, England; was baptized into the Church of Jesus Christ of Latter-day Saints, July 1st, 1851, and lived and died a faithful member. He was buried at Cardiff on the 13th ult.

MARCROFT.—At Rochdale, Manchester conference, May 13th, 1922, Sister Betty Marcroft, aged 77 years. Deceased was born May 10th, 1845, at Rochdale; was baptized May 8th, 1907, by Elder Percy Groom, and was confirmed the same day by Elder Benjamin R. Birchall. Funeral services, conducted by President Leo V. Worsley, were held on the 17th ult. The grave was dedicated by Elder Joseph J. Harrison.

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